

Men and women, of course, dance separately, and the women much in the background. The dancing, as I have seen it, is slow and stately. A number of either sex join hands in a ring, and move round to slow music, at times letting go each other's hands for the purpose of gesticulation and waving of handkerchiefs. It is not unlike the national dance of the Bakhtiaris. The women not only keep in retirement on this but on all occasions.

They never sit at meat with the men, but take their food afterwards in private—indeed, I strongly suspect that they eat the leavings of their superiors. It is not, however, only the women who occupy a subordinate position. Young men treat not only their fathers but their elder brothers with extreme respect; and when there are guests at table the sons do not sit down with the fathers, but wait on the guests, and take their own meals, like the women, afterwards.

The Syrians call Easter "The Great Feast" and Christmas "The Little Feast." At the former, eggs coloured red are lavishly bestowed. The festival of the Epiphany also receives great honour, but it is curious that a people who believe that they owe their Christianity to the Wise Men should not keep this feast so much in commemoration of them as of our Lord's baptism. So much does the latter view preponderate, that the Urmi Christians call it by a name which means "The New Waters." Here in the mountains, however, it is called "The Brightness." During the night before the celebration of

the *Kourlana*
on the Feast of the Epiphany it is customary
to plunge
into frozen pools ! " One Lord, one faith, one
baptism "
they hold with us, and it is of great interest
to recognise
this fact in the midst of many superstitions
and even
puerilities.

It is impossible by any language to convey
an idea of
the poverty and meanness, the blackness
and accumula-